

# Habakkuk 1 Part 2

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## SUMMARY KEYWORDS

chaldeans, meaning, verse, god, empire, purpose, israel, babylon, word, babel, judah, people, thought, babylonians, singular, worship, simply, power, captured, rulers

Shalom, and welcome to via the yisrayl a Hebrew phrase which means you shall love Israel. We hope you'll stay with us for the next 30 minutes as our teacher Dr. Berube shares his expository teaching from the Bible. Dr. Baruch is the senior lecturer at the Zerah Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr. Brooke is pleased to share this weekly address in English. To find out more about our work in Israel. Please visit us on the web at love Israel, dot O R G. That's one word love Israel dot o RG. Now, here's Baroque with today's lesson.

God, he uses whatever he chooses, in order that his purposes might be fulfilled. And we saw that last week as we began the study of the prophecy of Habakkuk, that God was not pleased with his people. And before we get started, we should ask ourselves that question, always take the word of God and make it personal. Apply it to your life, ask yourself, Is God please with me? Am I doing the things that I ought to be doing? Or am I reflecting more of Israel at that time, when there was corruption and wickedness when his word that laws of God were being ignored and forgotten? Where am I spiritually? This is a question that we should always bring before God, knowing what his thoughts of us are truly based upon, based upon His will His purposes in his work. Well, look with me to this first chapter. We saw last week that God was raising up a people called the Chaldeans in Hebrew casting. Now we can know them by a another biblical term, that term Babel. So we have the Castine, the Chaldeans, and Babel, meaning Babylon. Now, there's a discrepancy, not in God's word, but in translations. Because many of the the translations regardless of what we're talking about what language they do something they know that the the subject is the Babylonians, also known as the Chaldeans. You hear the plural, the Babylonians, the Chaldeans, and Hebrew casting. But when we speak about Babel, this is similar. It's just one of the peculiarities of of language, in this case, the Hebrew language. So we go back and forth in the original texts between singular and plural, whether the emphasis is the Castine, the Chaldeans, or how we know the Chaldeans are Babylon. So sometimes we have that third person singular for babble. So it's the same group. It's not important, it's just that you're going to hear me translating it literally. And you might say, Well, my text says they, but Bruker, saying, he, why Bevill third person singular, we express that with the pronoun he, but Castine, the Chaldeans, it's plural. So we express it with a pronoun, they, same people, just the uniqueness of the biblical language. Let's begin Habakkuk chapter one, and we'll pick up where we left off last week in verse 10. Speaking about Babylon, so we'll hear the word he, but you can think of it as applying to the Chaldeans, they, verse 10.

And he at Kings will scoff. Now Babylon had become very powerful. And because of its power, both from a materialistic standpoint, meaning wealth, it had become a very wealthy empire. And that money transferred into a very strong military empire with a vast army that was very equipped, and therefore because of that, he could scoff at Kings meaning other nations, other empires. He wasn't concerned because Bible he He thought he was superior in every way. So what would he do? We read in verse 10. And he will scoff at Kings, then we have the word for many Bibles will translate it, perhaps princess. It's speaking about Prince in the plural Princess, or rulers or nobleman. It speaks about people that have authority and power and control. Now, most scholars see these as regional Legion leaders. So you have an empire, their central power base, their capital, where the kings palace is and his armies. But you also have we might think of outposts, other areas, other cities throughout the empire, where there are other rulers that are of course in submissiveness to the king. And what this text is saying about the Chaldeans that, that they scoff at other empires. And not only that, at at rulers, these princes it says, a game to him, meaning Babylon considers these other regional leaders just to be a game. They will quickly they think, defeat all opponents all up opposition. That's what verse 10 is saying, and keep reading here. It says he, for every fortress, he will play. So every fortress in this word fortress means a military stronghold. It is like a fortress that has both soldiers and weapons stationed there. And he's saying that, that he's so powerful Babylon, or they the Chaldeans, that they just play with these things. It's just a game to them. They see no threat, no concern, no thought whatsoever, that the enemy could defeat them. And then finally, in verse 10, via its bore, what's that?

And he has heaped up, now what is that? He has, has gathered together a whole bunch of dirt, soil ground. And the purpose of that is to build a ramp by which he can enter the city going over the walls, and conquering the city. So this is Babel, full of pride, full of confidence, because of his wealth, and his power, his military strength, that all of these battles are against him, he laughs at the enemy. He does not see anyone that's going to stop him from achieving his objectives. This is the content of verse 10. Look at verse 11. Now, in verse 11, we have a word many of you know this Hebrew word rock, meaning spirit. Now, this same term, Rua, for example, if I were to say to an individual, Ma, lots of work Shaha, what is the situation of your spirit? Meaning, what's your attitude? How are you feeling? Perhaps emotionally, or at this time, mentally, what's your state of mental thought? So this word can be speaking about a change of one's thoughts, a change of purpose, a change of objective. Now, the word Spirit Rock can also be referring to simply the wind. And we know that there's an expression for as the wind changes, sometimes the wind will change direction without any type of forecasting of it. It just in a moment, going east, now, it's going a different direction. It's suddenly sudden, and this is what it's saying about about Babel, that he will do something that he will change his thought, he will have a change in his mindset. And it will pass meaning it will cause him to move to go to a new location. And then we have the word in the middle of verse 11, the word Vay Hashem. Now, this is a word for guilty. And this is what the tech saying. He's going to have a change of thought about someone and he's going to see these people as guilty. What does that mean? He is going to understand them as violating what he thinks is right. He's going to have a change of thought concerning a People, and that he is going to see them as guilty. And therefore, what's he going to do? He's going to attack them. He is going to and the context is this, that Bauval, the Chaldeans, that they are going to change their mind, there's going to be a change in his thought process, whereby he sees that Judah, the Jewish people,

that Southern Empire is guilty, and he's going to pass through for the purpose of attacking. And then it says, zoo, coho, lei Aloha, which means this is his power of his God. Now he worships, and the whole purpose of his worship, and it's idolatrous. It's not the God of Israel. It is idolatry. And he does it for his power, he thinks he's getting something from it. Now, again, let's pause for a moment and ask yourself a question. Are we a believer in Messiah, because of what we get from him, that my my covenant desire, why entered into a covenant was to get something from him. This is idolatry. You might be worshiping the one true God, you might say that you are a follower of Messiah, a believer in his Gospel message. But But if all of the motivation for that you said yes to the gospel, and that you worship God is for what you can get from him, according to your desires, your purpose, that then your faith is not a true faith, but it's an idolatrous faith. Just because you say the right name for God doesn't mean that you are behaving and thinking rightly. So what happens?

He is all about the power of his God being given to him. Verse 11, in verse 11, we see a change. Because now for the next verse or two, we're not focusing on Babylon, we are doing something. We are contrasting Babylon and his false God, his idol, with the one true God, the God of Israel. Look carefully at verse 12.

Surely, you are before now again, many Bibles will say that you are eternal, God is eternal. There's never a time that God did not exist. He is forever, forever in the past forever in the future. This is true. But all of this verse is saying, if you look at the text, its word macadam, and make ketamine simply from before, perhaps before the ancient time, it could certainly be a reference of God's eternal nature. But it simply says, If we translate it literally, we find, surely you are before, oh Lord, my God, my holy one. Now, it's speaking here about the holiness of God. And when he says, My holy one, it is a pledge of allegiance, that that you are my God, my holy God. And what he's affirming here, I've said this many times, see, holiness is always connected to and I hope you know the answer to this, the purpose of God. So when he says, God, you are before all things, you are this eternal God. And then he speaks about how the Lord God, and the implication is of Israel, that he is my holy God, meaning I am pledging allegiance, I am submitting to God's purpose. This is what God wants from his people. This is what God wants from you and me. Now, look at the end of verse 12. It says, Lo NAMA, we will not die. So the message is this, when we affirm the one true God, the Holy God, and that we have a desire for the purposes of God, that gives us life. It says here, we will not die. And then he says, oh, Lord, you have set him for judgment. So there's a message from the Prophet. This is not going to be the end, even though baffle the Chaldeans, even though they're going to be brought by God, to Judah, that there's going to be the destruction of Jerusalem and that holy temple, and a good number of that people will not only die, but they will suffer. And some will be taking a large number to Babylon, where they'll live out there days in exile before. At the end of 70 years, God begins a act of restoration, bringing the people back and reaffirming His covenant purposes with them. So Messiah, He is the epitome of God, He is God, but the epitome of God for restoration. Here, look again, he says, We will not die, oh Lord, for judgment, you have set him. And then in the reason why Brett brought in Messiah. Notice the next word, sewer, sewer means rock. And most of the time when when it's parallel to God, we're talking about the rock of our salvation, Maasai your shoe. And it says, And the rock has established him for, and this is for rebuking for correction. And what this simply says is that the rock Messiah has set him for

being manifested as one who is out of order that needs not that he's going to correct him, but he's going to put him back in the proper position. Now, here's what Habakkuk is telling us. We learned last week, that God that God of Israel, is going to use him for that purpose of discipline, the people of Judah. But in the end, we've just learned that he is going to be put in his place, he's going to be put back and we know, if you read some time, the prophecy of Jeremiah, we see that God was not pleased with with Babylon, and he after using them, here again, they did not do this out of obedience to God. They did it out of their selfishness out of their pride out of a whim to see Judah as a problem. Have that change of mind and attack and caused all that that pain, suffering and death. Now look at verse, verse 13.

Going back now to speak about this contrast between idolatrous ways in the way of God knows what it says there, verse 13. It begins with the word to whore which means pure. We talked in our call to worship about how the fear of the Lord produces purity. In our life, the fear of the Lord is synonymous with the will of God. God's Will produces purity in our life. So we read, Look again at verse 13. Purity. And then we talk about the eyes, the eyes of the Lord, it says, the eyes from seen evil. God does not like to gaze upon evil, why he's pure, he likes to see pure things, holy things, righteous things, good things, he does not like his eyes to gaze upon that which is evil. And then it says, or to look to, and this is word, Amal, in this case, want to get this right now, and it's related to a foolish toil, the working of evil, the working of wickedness. So he doesn't like to his eyes to see evil or that he would look upon that which is is unrighteous, that which is wicked, that which is laboris activity against the will of God says here is not able to you are not able, this is not what God wants to do. He says, In the next part of the verse, why do you look upon the treacherous once. Now this is in regard to the Chaldeans? Why are you looking to them? Why are you utilizing them? Why had you cast your eyes upon them for this purpose? And the answer has already been set. God is going to watch the Babylonians carry out his purpose, but again, they're not doing it out of obedience. They're not a servant of God in intent. Now, God My see them for this purpose as instruments that he is using. But they are not faithful. They're not walking in obedience to God. They are doing what they want. God's simply using it. Look again. He says, Why do you look upon the treacherous ones, these ones that are betrayals? And why are you silent when the wicked swallows up? One that is righteous, more righteous than he, meaning if you have someone who is less righteous than someone else, and you are watching, you are allowing you are silent, you're not doing anything and that wicked one that he swallows up and this is a word of destroying, that he destroys someone who's more righteous than him. This is not what should be. But understand. God is allowing it, he's not the cause of it. He's allowing it in order to show his displeasure with Judah, that Judah is not behaving according to his Word, their call the purposes of the Word of God, and therefore God is going to discipline them. Look now to two verse 14.

And you will make man as the fish of the sea. Now we're going to see in the next couple verses, there's an emphasis and there's two different Hebrew words use to to relate to a net, a net for fishing, we have a dragnet that kind of throws out and capture surrounds them and pull them in. And another word that speaks about a different type of fishnet. But the idea here is, he says, Look again at verse 14, and you have made man as the fish of the sea. Now, primarily, he's speaking about Judah, that Judah is going to be like fish that are captured in the net. Now, the the image here is this Fisher just going about their

business, but the net is place. And as they're doing their will, they go right into the fishnet. They're not not thinking about the threat, the danger, they don't recognize it, and therefore they're caught up. And it says, what the problem is, Look again at verse 14. And you make men as the fish of the sea, as the creeping things without any ruler, here's the problem. They have no ruler. And this is putting them in a very dangerous position, that they are going to be captured. And this is exactly what the next part of the verse says, let's move on to verse 15. All of it, meaning all of the nation, we could put it as many Bibles do in the plural, though it's in the singular all of them. But it's means all of him, all of who, the people of God, all of him are lifted up with a hook. So we see here that that they are just going to be in this imagery is used elsewhere, for example, by the prophet Jeremiah, that that with a hook, they're going to be caught. And this is a hook, not like a fishing hook, but something much more barbaric, something much more brutal. And it says here, all of them are going to be to be lifted up with a hook. They are going to be captured into a net, they are going to be gathered, meaning that he will be gathered into this, this dragnet a different word for a fishing. Now they have to do with Judah, the people of God, who's the one that is capturing them with the hook, capturing them with these fishing nets. Well, this is Babel, this is the enemy This is the shall DNS. And notice what it says in the verse, verse 15, I'll Ken meaning therefore he will be glad and he will rejoice. Now that joy that gladness is going to be temporary. In the end, God is going to put down the Babylonians and he's going to do so quickly. That Empire is not going to endure Let's lung are much after this this XL begins, Babylon is going to be put away, and it's going to be the needs and the Persians that take over. But here we're still talking about the Chaldeans, the Babylonians, when it says, Therefore he is in the singular, but we could understand it they, they will rejoice, and they will be glad. Verse 16. Therefore, because of this momentary joy, pause for a moment, because we see something that's so consistent. And that's this.

When someone does not operate in the fear of the Lord, they're not exemplifying wisdom. They're not about the truth of God. They're not concerned with righteousness from from God's definition of righteousness. What are they doing, they're following sin. And when you adhere this carefully, when you follow sin, you may have as this one does, a moment of joy and gladness, that you feel good, you've accomplished what you wanted to accomplish, and all, but realize that feeling of satisfaction of joy, we could say this way, the gratification of the flesh, not going to last long, there's going to be a change. And that's exactly what we see here. But what does he do? Well, before the change comes, notice, therefore, with his joy, and this gladness, he will will sacrifice for his fishing it and he will build, burn, burn incense, for his dragnet another term for a fishing net, just a different word. So notice, he is worshiping giving praise, burning incense to his God, meaning in idolatrous fashion, not the worship of God but worshipping these false pagan idols. And again, they do this, but it's not good to have anything enduring it is temporary. Well, let's now go to our last verse, the last verse, excuse me, verse 16, still in verse 16, of chapter one, for they, and they're talking about their game, it says, And they, they have a portion that is fat, meaning it's abundant. This word for for fat, is is Seminole Sherman, it means like oil is rich, it is plentiful, it is fertile. So it says basically, with them is going to be momentarily this this big reward, but it's temporal. And it says his food also is going to be to be healthy for a moment, he's going to see this and see it as good, proper as something that is good for him. That's his perspective. But it's not factual. All of this is short, short, run. It is lived out and passes quickly. Now our last verse, verse 17. shall therefore he empty his his nets. And will he continuously kill the nations without pity? Now, the

reason why I say it's short lived, if you understand the implications here of the grammar, there's a question being asked, and the message is, no, he will not. Look again, it says in the verse 17.

Shall he, therefore empty out his nets? Well, we're told that he does so But the implication is, is this going to be his his future? That which is ongoing? Is he going to be that one that just continuously takes nation after nation after nation able to empty out his net, and have this great this great catch this great, spoil this great reward? And based upon the the texts, the grammatical indicators, there's coming a change in the future, but he's not going to as it says here. Therefore, shall he continuously kill the nations and not have any pity? And the answer is no. There Coming, a stopping of this. And when is that going to happen? Well, we don't want to get ahead of ourselves too much. But it's going to stop. Even before that people are restored. As I said, Babylon is going to come to an end their empire, as powerful and as wealthy as it is, it doesn't endure all that long. It is going to be replaced by the Medes. And the Persians and, and Nebuchadnezzar, their leader and the nation in general, is going to go through a time of, of decay, a time of lessening and weakening until it's no longer an empire. So don't believe that one who functions in defiance to the will of God is going to endure a long time. God will and we'll see this as we move into the next chapter. God does indeed bring about restoration. And what is the key element for this restoration to come back come about? Well, that's what we're gonna learn next week as we move into chapter two. So until then, may God bless you, Shalom from Israel.

Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of love israel.org Again, to find out more about us please visit our website love Israel dot o RG there you will find articles and numerous other lectures by baru these teachings are in video for may download them or watch them in streaming video. Until next week, may the Lord bless you in our Messiah Yeshua. That is Jesus as you walk with Shalom from Israel.